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THE MOTIVES BEHIND THE FALSEHOOD OF 'ABDULLAH BIN SABA' AND THEIR RELEVANCE TO THE DISSEMINATION OF FABRICATED HADITHS

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ABSTRACT

This study is initiated from a concern regarding fabricated hadiths as a fundamental problem threatening the authenticity of Islamic teachings. The phenomenon of hadith forgery is understood not as a neutral occurrence, but as closely linked to political, ideological, and sectarian conflicts in early Islamic history. In this context, the figure of 'Abdullah bin Saba' is often symbolically associated with the infiltration of deviant thought, utilizing hadith as a means of legitimization. This research employs a qualitative methodology with a library research approach, relying on secondary sources analyzed through descriptive and analytical methods.

The theoretical framework of this study is grounded in Michel Foucault's theory of the archaeology of knowledge. The findings indicate that the falsehoods attributed to 'Abdullah bin Saba' reflect a systematic attempt to undermine Islamic religious authority through hadith forgery. He exploited hadith as a medium of legitimacy to make false claims appear to originate from the Prophet ﷺ. His primary motive is rooted in *zindīqism*, wherein narratives concerning *waṣiyyah, raj'ah,* and the exclusive virtues of 'Alī were employed to transform political disputes into absolute theological doctrines. Furthermore, there are sectarian motives aimed at establishing alternative authority, and political motives intended to delegitimize legitimate power and construct oppositional identity through eschatological expectations. These motives remain relevant to the phenomenon of fabricated hadith dissemination, as patterns of *zindīqism*, sectarian fanaticism, and political interests persist in subsequent instances of hadith forgery. Consequently, 'Abdullah bin Saba' serves as an early prototype of hadith forgers, and examining his motives is crucial for cultivating a critical stance toward the *Sunnah* of the Prophet ﷺ.
Keywords: *'Abdullah bin Saba'; Fabricated Hadiths; The Motives Behind.*

ABSTRAK

Penelitian ini berangkat dari keprihatinan terhadap hadis-hadis mawdūʿ (palsu) sebagai salah satu problem fundamental yang mengancam autentisitas ajaran Islam. Fenomena pemalsuan hadis tidak dipahami sebagai peristiwa yang netral, melainkan berkaitan erat dengan konflik politik, ideologis, dan sektarian pada masa awal sejarah Islam. Dalam konteks ini, sosok 'Abdullāh bin Saba' seringkali diasosiasikan secara simbolik dengan infiltrasi pemikiran menyimpang yang memanfaatkan hadis sebagai sarana legitimasi. Penelitian ini menggunakan metodologi kualitatif dengan pendekatan studi kepustakaan, yang bersumber dari data sekunder dan dianalisis melalui metode deskriptif-analitis. Kerangka teoretis penelitian ini didasarkan pada teori *Archaeology of Knowledge* yang dikemukakan oleh Michel Foucault. Hasil penelitian menunjukkan bahwa berbagai narasi kebohongan yang dinisbatkan kepada 'Abdullāh bin Saba' merefleksikan upaya sistematis untuk merusak otoritas keagamaan Islam melalui pemalsuan hadis. Ia memanfaatkan hadis sebagai medium legitimasi untuk menjadikan klaim-klaim palsu seolah-olah bersumber dari Nabi ﷺ. Motif utamanya berakar pada zindīqisme, di mana narasi-narasi tentang *waṣiyyah, raj'ah*, serta keutamaan eksklusif 'Alī digunakan untuk mentransformasikan konflik politik menjadi doktrin teologis yang bersifat absolut. Selain itu, terdapat pula motif sektarian yang bertujuan membangun otoritas alternatif, serta motif politik yang diarahkan untuk mendelegitimasi kekuasaan yang sah dan membentuk identitas oposisi melalui ekspektasi eskatologis. Motif-motif ini tetap relevan dalam fenomena penyebaran hadis palsu, karena pola zindīqisme, fanatisme sektarian, dan kepentingan politik terus berulang dalam berbagai kasus pemalsuan hadis pada periode-periode berikutnya.
Dengan demikian, 'Abdullāh bin Saba' dapat dipandang sebagai prototipe awal pemalsu hadis, dan kajian terhadap motif-motifnya menjadi penting dalam membangun sikap kritis terhadap Sunnah Nabi ﷺ.
Kata Kunci: *'Abdullāh bin Saba'; Hadis Palsu; Motif Pemalsuan.*

A. INTRODUCTION

The study of fabricated hadiths (*ḥadīth mawḍūʿ*) constitutes one of the most critical discourses within the corpus of hadith studies, as it directly concerns the authenticity of Islamic teachings and the validity of their normative sources.[1] Since the earliest period of Islam, Muslim scholars have demonstrated a high degree of vigilance toward the emergence of reports that do not originate from the Prophet Muḥammad ﷺ, whether such reports arose from errors in transmission or were deliberately fabricated to serve particular interests.[2] The phenomenon of hadith fabrication cannot be separated from the social, political, and ideological dynamics that developed throughout Islamic history, especially in the period following the Prophet's death.

In this context, the figure of 'Abdullah bin Saba' is frequently mentioned in classical literature as one of the individuals associated with the dissemination of slander, ideological provocation, and the fabrication of religious narratives. A number of *turāth* sources particularly works of history and *al-jarḥ wa al-taʿdīl* portray Ibn Sabaʾ as a symbol of the infiltration of deviant ideas that exploit religious texts for destructive purposes.[3] Although the historical existence and actual role of this figure remain subjects of debate among contemporary scholars,

[1] Jurakulov Sunnatulloh and Turayev Numonjon Nasibjonovich, "THE ROLE OF MAWDU HADITHS IN THE DEVELOPMENT OF HADITH STUDIES," *Web of Scientists and Scholars: Journal of Multidisciplinary Research* 3, no. 6 (2025): 133–37; MOHAMMAD SA'ĪD MITWALLY IBRĀHĪM AL-RAHAWĀN, "Detecting Textual Additions of Reliable Hadīth Transmitters," *Islamic Studies*, 2010, 319–39; Marwan Mas'ud Mas'ud, Imam Ghazali Said, and Mohammed Alghiffar Alwalid, "ḌAʿĪF JIDDAN VS. MAWḌŪʿĀT AND AL-ʿIRĀQĪ IN AL-MUGHNĪ ʿAN ḤAML AL-ASFĀR FĪ AL-ASFĀR," *Al-Majaalis : Jurnal Dirasat Islamiyah* 13, no. 1 (October 2025): 107–29, https://doi.org/10.37397/al-majaalis.v13i1.1130; Marwan Mas'ud et al., " تحلِيل الرُّواة المحكُوم عَليهم بالْمَطروح في كِتاب تَهْذِيب الكَمال للمِزّي: دِراسَة استِقْرائِيّة مُقارَنَة: An Analysis of He Narrators Judged as Maṭrūḥ in Tahdhīb al-Kamāl by al-Mizzī: An Inductive Comparative Study," *Journal of Hadith Studies*, 2027, 87–104; MARWAN MAS'UD, " تخريج خمسةأحاديث من أوائل باب فضيلة الرمي من كتاب" لباب الحديث" للإمام عبد الرحمن ابن أبي بكر السيوطي" (PhD Thesis, Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i Jember, 2021).

[2] سيد عبد الماجد الغَوْرِيّ, "وَضْعُ الأحاديث في فَضَائِل سُوَر القرآن والأسبابُ الدافعةُ له والطُّرُقُ الْمُعِينةُ على معرفته: دراسةٌ تحليليةٌ نقديةٌ," *Journal of Islamic and Religious Studies* 10, no. 1 (June 2025), https://doi.org/10.36476/JIRS.10:1.06.2025.08; Nur Kholis Bin Kurdian, Abd A'la, and Muhammad Syarifudin, "KRITIK ISRAR AHMAD KHAN TERHADAP HADIS-HADIS KITAB AL-QADAR DARI KITAB SAHIH AL-BUKHARI," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 1 (2024): 121–40, https://doi.org/https://doi.org/10.37397/al-majaalis.v12i1.678; Marwan Mas'ud et al., " تحليل الرواة المحكوم عليهم بـ"كان يعد من الأبدال" في كتاب ميزان الاعتدال للذهبي (دراسة استقرائية مقارنة)," *Al-Khabar: Jurnal Ilmu Riwayah* 2, no. 1 (2026): 42–71; Marwan Mas' ud, Nur Anisa Rizqi, and others, " تحليل الرواة المحكوم عليهم بالمطروح في كتاب ميزان الاعتدال للذهبي (دراسة استقرائية مقارنة: An Analysis of Narrators Judged as Maṭrūḥ in al-Dhahabī's Mīzān al-Iʿtidāl (A Comparative Inductive Study)," *Ulūm Al-Sunnah* 4, no. 01 (2026): 01–11, https://doi.org/https://doi.org/10.5281/zenodo.19652544.

[3] Alireza Zakizadeh Ranani, "A Study Concerning Abdullah Ibn E-Saba'," *History of Islam* 16, no. 63 (2015): 155–94.

the narrative surrounding him continues to hold methodological significance within the field of hadith criticism.

The motives of falsehood attributed to the figure of 'Abdullah bin Saba'—whether in the form of political interests, sectarian conflicts, or attempts to undermine the authority of Islamic scholarship—indicate that the fabrication of hadith is not an isolated phenomenon.[4] Rather, it is closely intertwined with struggles for power and ideological contestation. Therefore, understanding the motives underlying acts of falsehood constitutes a crucial step in uncovering the mechanisms through which fabricated hadiths emerged and spread. Such an analysis of motives also helps explain why certain problematic reports were able to persist and were even employed as instruments of theological legitimation in particular historical periods.

This article aims to analytically examine the biography of 'Abdullah bin Saba', as well as the motives of falsehood attributed to him and their relevance to the phenomenon of the dissemination of fabricated hadiths. Employing a qualitative approach based on library research and informed by the theory of the archaeology of knowledge, this study analyzes both classical and contemporary sources in order to assess the extent to which narratives concerning Ibn Saba' contribute to historical and methodological understandings of hadith fabrication. It is expected that this study will make an academic contribution to strengthening hadith criticism and enriching scholarly discourse on the relationship between communal conflicts in Islamic history and the authenticity of hadith transmission.

The novelty of the study entitled "*The Motives of Falsehood of 'Abdullah bin Saba' and Their Relevance to the Dissemination of Fabricated Hadiths*" lies in its theoretical framework, analytical focus, and methodological approach. Specifically, this study examines the motives attributed to 'Abdullah bin Saba' and their relevance to the dissemination of fabricated hadiths through the lens of the archaeology of knowledge. This approach provides an analytical framework for investigating how knowledge and historical narratives concerning 'Abdullah bin Saba' were constructed, circulated, and interpreted within particular historical and discursive contexts.

[4] Idri Shaffat and Arif Jamaluddin, "Political Dynamics In The Hadith Transmission: Hadis Scholars And Orientalists' Perspectives," *International Journal of Progressive Sciences and Technologies* 45, no. 1 (June 2024): 18–28, https://doi.org/10.52155/ijpsat.v45.1.6249.

First, from a theoretical perspective, this study applies the theory of the archaeology of knowledge developed by Michel Foucault to uncover the discursive layers underlying the construction of narratives about 'Abdullah bin Saba'. Through this approach, the research does not merely focus on verifying the historical existence of the figure, but rather traces how discourses concerning Ibn Sabaʾ were produced, reproduced, and institutionalized within the Islamic scholarly tradition, particularly in the literature of hadith and al-jarḥ wa al-taʿdīl. This approach has rarely been applied systematically in studies of hadith fabrication, and thus offers a novel analytical perspective.

Second, with regard to its analytical focus, this study specifically examines hadiths attributed to 'Abdullah bin Saba' and the networks of transmitters associated with him, whether directly or indirectly. By combining classical *isnād* and *matn* criticism with discourse analysis, this research not only identifies various forms of hadith fabrication but also reveals the ideological, political, and epistemological motives underlying such fabrications. The focus on the relationship between motives of falsehood and the mechanisms through which fabricated hadiths spread remains largely underexplored in contemporary hadith studies.

Third, in terms of methodological contribution, this study proposes an integrative model that brings together normative hadith scholarship and critical approaches from the humanities, particularly the theory of the archaeology of knowledge. This integration yields a new reading of the phenomenon of fabricated hadiths as part of a regime of truth in Islamic history, in which hadiths are understood not only as religious texts but also as products of power relations and social conflict. Accordingly, this research expands the horizon of hadith studies beyond mere assessments of authenticity toward a critical analysis of the dynamics of knowledge production in Islamic intellectual history.

B. RESEARCH METHODOLOGY

This study employs a qualitative methodology, which emphasizes understanding and interpreting social phenomena through the subjective perspectives of individuals involved. Grounded in the disciplines of Anthropology and Sociology, qualitative research is based on the premise that social realities can be explored and analyzed in a structured and academically

rigorous manner.[5] The primary method for collecting data in this study is library research. This approach is characterized by its direct use of documentary materials, reliance on information that is already available, freedom from limitations of time and place, and a fundamental dependence on secondary sources.[6]

In this study, data handling is based on secondary sources, which refers to information that has been collected by other researchers rather than obtained directly by the authors.[7] The sources drawn upon in this study include peer-reviewed journal articles, up-to-date academic books, and classical Hadith collections. The research employs a thematic approach to analyzing Hadith, which in Hadith scholarship involves systematically gathering and critically evaluating all the Prophetic narrations related to a specific subject. Once the relevant Hadiths have been assembled, they are analyzed to develop an integrated, contextually informed, and comprehensive interpretation of the topic under investigation.[8]

This study employs Michel Foucault's archaeology of knowledge theory to analyze the motives behind the falsehoods attributed to Abdullah bin Saba'. This theory emphasizes that

[5] Haradhan Kumar Mohajan, "Qualitative Research Methodology in Social Sciences and Related Subjects," *Journal of Economic Development, Environment and People* 7, no. 1 (2018): 23–48; Sabilul Muhtadin et al., "INTEGRATING ISLAMIC LEGAL LITERACY AND FAMILY SUPPORT IN SHAPING MARRIAGE READINESS: A STRUCTURAL EQUATION MODELING APPROACH: Integrasi Literasi Hukum Islam Dan Dukungan Keluarga Dalam Membentuk Kesiapan Menikah: Pendekatan Model Persamaan Struktural," *Jurnal Ilmu Keluarga Dan Konsumen* 19, no. 1 (June 2026): 15–26, https://doi.org/10.24156/jikk.2026.19.1.15; Marwan Mas' ud et al., "تحليل الرواة الذين حُكِمَ عليهم بالمطروح في كتاب سير أعلام النبلاء (دراسة استقرائية مقارنة)," *AL-ATSAR: Jurnal Ilmu Hadits* 4, no. 1 (2026), https://doi.org/https://doi.org/10.37397/al-atsarjurnalilmuhadits.v4i1.1365.

[6] Oranus Tajedini et al., "How to Increase the Loyalty of Public Library Users? A Qualitative Study," *Journal of Librarianship and Information Science* 52, no. 2 (July 2019): 317–30, https://doi.org/10.1177/0961000619856081; Emha Hasan Nasrulloh, Marwan Mas' ud, and Taqy Kanz Harsaputra, *THE CONCEPT OF FORGIVENESS IN THE QUR'AN: A QUR'ANIC APPROACH TO MENTAL HEALTH*, (2025), n.d.; Marwan Mas' ud, Akhmad Husaini, and Bayu Kasa Pranata, " أهمية الوعي بالآخرة في تحقيق استقرار الأمن الاجتماعي من ضوء الحديث النبوي:(دراسة موضوعية من خلال أحاديث الكتب الستة)," *AL-ATSAR: Jurnal Ilmu Hadits* 3, no. 2 (2025): 20–44, https://doi.org/10.37397/al-atsarjurnalilmuhadits.v3i2.1057.

[7] He-in Cheong et al., "Secondary Qualitative Research Methodology Using Online Data within the Context of Social Sciences," *International Journal of Qualitative Methods* 22 (May 2023), https://doi.org/10.1177/16094069231180160; Hendri Waluyo Lensa, Marwan Mas'ud, and Teguh Dwi Prayoga, "Preventing Cyber Espionage for Social Security Stability," *FiTUA: JURNAL STUDI ISLAM* 7, no. 1 (June 2026): 122–34, https://doi.org/10.47625/fitua.v7i1.1314; Abdurrahman Saleh and Marwan Mas'ud, "Anomali Istidlal Perang Jamal Terhadap Bolehnya Kepemimpinan Wanita," *AL-ATSAR: Jurnal Ilmu Hadits* 2, no. 2 (May 2025): 38–51, https://doi.org/10.37397/al-atsarjurnalilmuhadits.v2i2.431.

[8] Thofiqur Rohman, Ulul Huda, and Hartono Hartono, "Methodology of Hadith Research: The Study of Hadith Criticism," *Journal of Hadith Studies* 2, no. 1 (June 2020): 73–84, https://doi.org/10.32506/johs.v2i1.26; Muhammad Athhar Dhiya, Muhammad Haikal Ali Basyarahil, and Marwan Mas'ud, "PROCRASTINATION, ACADEMIC STRESS, AND HADITH-BASED TIME MANAGEMENT AMONG STDI IMAM SYAFI'I JEMBER STUDENTS," *Algebra : Jurnal Pendidikan, Sosial Dan Sains* 6, no. 2 (June 2026): 667–72, https://doi.org/10.58432/0x2rpw02.

the history of knowledge is not linear but is marked by discontinuities and transformations across different systems of knowledge. The individual is not considered the primary creator of knowledge; rather, discourse itself functions as the central actor in the production of knowledge, shifting the analytical focus from the figure to the discourse system and its internal rules. [9]

Philosophically, Michel Foucault's archaeology of knowledge theory rests on three main pillars: rejecting linear history by highlighting sudden transformations within knowledge systems, the concept of the death of the subject, which positions discourse as the principal agent, and the principle of non-referentiality, where discourse is understood through its internal relations without relying on external or personal contexts. Methodologically, it involves four interrelated stages: mapping the discursive field, analyzing discursive formations, studying the archive as a system of discursive rules, and examining the relationship between discourse and social forces and institutions.

This approach is non-personal, non-referential, and constructivist, dissecting discourse like an archaeologist excavates an ancient site, studying each layer as an independent unit. In the context of Islamic studies, particularly in Hadith studies, this method enables the analysis of the phenomenon of Hadith fabrication by tracing the formation of discourse, the knowledge systems that facilitated forgery, and the points of transformation in the standards of Hadith acceptance.

Although effective for analyzing knowledge production, the approach faces criticism, particularly for marginalizing the role of human agents, its difficulty in application to transcendent texts, and its philosophical complexity. Therefore, its implementation within Islamic tradition must be conducted with methodological caution to preserve the sanctity and integrity of Shari'ah texts. In this way, the archaeology of knowledge serves as a sharp analytical tool to understand how knowledge and discourse develop without undermining the foundational consciousness of Islamic scholarship.

To analyze the data, this study applies a descriptive analytical method, which is concerned with systematically outlining the characteristics and details of the information collected rather than testing hypotheses or forecasting outcomes. Following the initial description of the data, the findings are then synthesized and interpreted through deductive

[9] Michel Foucault et al., *Michel Foucault* (Orange Press, 2009), 10.

reasoning, enabling the derivation of logical conclusions grounded in established theoretical principles,[10] whereby general observations are analyzed first and then refined into specific, evidence-based conclusions.

C. DISCUSSION

A Brief Account of 'Abdullāh bin Sabāʾ

His name and lineage are given as 'Abdullāh bin Wahb al-Sabaʾī. Scholars have differed regarding his tribal affiliation: some state that he belonged to the tribe of Sabaʾ,[11] others maintain that he was from Ḥimyar,[12] while still others argue that he was affiliated with Hamdān.[13] Nevertheless, the scholars are in agreement that he originated from a Jewish family in Yemen,[14] which had most likely settled there and multiplied over a long period following the expulsion of the Jews carried out by the Roman Empire in al-Shām.

was a Jew from Yemen who feigned conversion to Islam during the caliphate of (d. 35 AH), may Allah be pleased with him. His intrigues began when he traveled through various regions such as al-Ḥijāz, al-Baṣrah, al-Kūfah, and al-Shām, though he initially failed to incite sedition. His determination, however, did not wane until he reached Egypt, where he succeeded in carrying out his scheme by gathering people there[15] and inciting them to murder 'Uthmān bin 'Affān, may Allah be pleased with him.[16] This episode is often cited as illustrating the truth of the Qur'anic assertion regarding the depth of hatred and envy harbored by certain segments of the Jewish community toward Islam.

[10] Theophilus Azungah, "Qualitative Research: Deductive and Inductive Approaches to Data Analysis," *Qualitative Research Journal* 18, no. 4 (November 2018): 383–400, https://doi.org/10.1108/QRJ-D-18-00035; Muhammad Fahrurrozi et al., "Integration of Collaborative Communication in the Education of Islamic Economic Law from the Perspective of Hadith and Maqāṣid Al-Sharīʿah," *AT-TURAS: Jurnal Studi Keislaman* 13, no. 3 (September 2026): 635–57, https://doi.org/10.33650/at-turas.v13i3.15713.

[11] Sulaymān ibn al-Fahd Al-ʿAwd, *ʿAbd Allāh Ibn Sabaʾ Wa Atharuhu Fī Aḥādīth Al-Fitnah Fī Ṣadr al-Islām*, 3rd ed. (Turkey: Dār Ṭaybah, 1992), 38.

[12] 'Alī ibn Aḥmad Ibn Ḥazm, *Al-Faṣl Fī al-Milal Wa-al-Ahwā' Wa-al-Niḥal* (Cairo: Maktabat al-Khānijī, 2001), 1:143.

[13] Sa'd ibn 'Abd Allāh Al-Ash'arī, *Al-Maqālāt Wa al-Firaq* (Iran: Markaz Intishārāt 'Ilmī, 2005), 1:20.

[14] Jawād 'Alī, *Al-Mufaṣṣal Fī Tārīkh al-'Arab Qabla al-Islām* (Beirut: Dār al-Sāqī, 2001), 4:6.

[15] Muḥammad ibn Jarīr Al-Ṭabarī, *Tārīkh Al-Ṭabarī = Tārīkh al-Rusul Wa-al-Mulūk*, 2nd ed., ed. Muḥammad Abū al-Faḍl Ibrāhīm (Egypt: Dār al-Maʿārif bi-Miṣr, 1968) V. 4, P. 340.

[16] Ismāʿīl ibn 'Umar Ibn Kathīr, *Al-Bidāyah Wa-al-Nihāyah*, vol. 1 (Turkey: Dār Hijr, 1997) V. 10, P. 277.

'Abdullāh bin Sabāʾ orchestrated various forms of sedition during the caliphates of 'Uthmān bin 'Affān (d. 35 AH) and (d. 40 AH), may Allah be pleased with them both. Among the most serious of these was his role as the principal instigator behind the assassination of Caliph 'Uthmān. 17 He began his agitation in Egypt by inciting those who were dissatisfied with the policies of Caliph 'Uthmān,[18] and this movement was subsequently joined by groups from al-Kūfah and al-Baṣrah.[19] They then marched to Madinah, where they rebelled and assassinated Caliph 'Uthmān, may Allah be pleased with him. This assassination marked the beginning of a series of tribulations and upheavals that continued until the period of the caliphate of (d. 50 AH), may Allah be pleased with him.

In addition to masterminding the assassination of Caliph 'Uthmān, 'Abdullāh bin Sabāʾ was also among the instigators of the Battle of al-Jamal. This battle took place in 36 AH and involved the camp of Caliph 'Alī (d. 40 AH), may Allah be pleased with him, as the legitimate leader, and the opposing camp led by (d. 58 AH), (d. 36 AH), and (d. 36 AH), may Allah be pleased with them all, who were demanding *qiṣāṣ* (legal retribution) for the murder of Caliph 'Uthmān.[20] Initially, Caliph 'Alī bin Abī Ṭālib sought reconciliation with the camp of 'Āʾishah, may Allah be pleased with her. However, a number of parties opposed this peace agreement, among them 'Abdullāh bin Sabāʾ, who was present within the camp of Caliph 'Alī.

'Abdullāh bin Sabāʾ and his followers then sowed discord between the two camps by assassinating the Companions Ṭalḥah and al-Zubayr, may Allah be pleased with them both. These killings provoked the anger of the camp of 'Āʾishah, may Allah be pleased with her, leading them to retaliate against the camp of Caliph 'Alī, may Allah be pleased with him, and thus the Battle of al-Jamal ensued.[21] This battle was one of the three major conflicts during the caliphate of 'Alī, alongside the battles of al-Nahrawān and Ṣiffīn.[22] It was a conflict foretold by the Prophet ﷺ long beforehand and later became one of the greatest sources of regret for

[17] Muḥammad ibn Aḥmad al-Dhahabī, *Tārīkh al-Islām wa-Wafayāt al-Mashāhīr wa-l-Aʿlām* (Sūriyā: al-Maktaba al-Tawfīqiyya, 2000) V. 3, P. 433.
[18] al-Dhahabī, *Tārīkh al-Islām wa-Wafayāt al-Mashāhīr wa-l-Aʿlām* V. 3, P. 433.
[19] Al-Ṭabarī, *Tārīkh Al-Ṭabarī = Tārīkh al-Rusul Wa-al-Mulūk* V. 4, P. 349.
[20] Al-Ṭabarī, *Tārīkh Al-Ṭabarī = Tārīkh al-Rusul Wa-al-Mulūk* V. 4, P.493.
[21] Ibn Kathīr, *Al-Bidāyah Wa-al-Nihāyah*, vol. 1 V. 1, P. 153.
[22] Aḥmad ibn Ḥanbal, *Musnad Aḥmad ibn Ḥanbal*, 1st ed., ed. Shuʿayb al-Arnāʾūṭ, ʿĀdil Murshid, and others (Bayrūt: Muʾassasat al-Risālah, 2001) no: 27198.

ʻĀʾishah, may Allah be pleased with her, due to its profound consequences, including the loss of many Muslim lives.

ʻAbdullāh bin Sabāʾ is widely regarded as the first individual to establish and lead the Shīʿah sect. This view is articulated by (d. 728 AH), who stated: "ʻAbdullāh bin Sabāʾ, the leader of the Rāfiḍah (Shīʿah), when he outwardly professed Islam, intended to corrupt Islam through deception and malice, just as Paul did to the Christian religion…."[23] ʻAbdullāh bin Sabāʾ founded the first Shīʿī sect, known as al-Sabaʾiyyah, in 36 AH. This group committed grave deviations during the caliphate of ʻAlī (d. 40 AH),[24] may Allah be pleased with him, to the extent that they regarded him as divine. As a consequence of this extremism, Caliph ʻAlī ordered the execution of those involved, while ʻAbdullāh bin Sabāʾ himself was exiled to al-Madāʾin.[25]

Analysis of the Hadiths Fabricated by ʻAbdullāh ibn Sabāʾ

In the historical literature, scholars have differed regarding the identity of the first individual to fabricate hadiths. However, the strongest opinion on this matter is that it was ʻAbdullāh ibn Sabāʾ, as preferred (*rujjiḥa*) by Abū Shuhbah and others. Abū Shuhbah (d. 1403 AH) maintains that the practice of (hadith) fabrication began around the year forty after the Hijrah. He states that the enemies of Islam—among the hypocrites, heretics (*zanādiqah*), and Jews—exploited the nobility of character and gentleness of disposition of ʻUthmān ibn ʻAffān *RA* (d. 35 AH), and thereby sowed the initial seeds of tribulation. Ibn Sabāʾ, a cunning Jew, then traveled through various regions, inciting people against him. He concealed the poisons he disseminated beneath the guise of professed inclination toward *Shi'ism (tashayyu')* and love for our master ʻAlī ibn Abī Ṭālib and the noble Ahl al-Bayt. He subsequently claimed that ʻAlī RA was the designated legatee of the Prophet and the most entitled to the caliphate, even more so than Abū Bakr al-Ṣiddīq and ʻUmar ibn al-Khaṭṭāb RA. He also fabricated a hadith in the name

[23] Aḥmad ibn ʻAbd al-Ḥalīm Ibn Taymīyah, *Minhāj Al-Sunnah al-Nabawīyah Fī Naqḍ Kalām al-Shīʻah al-Qadarīyah*, 1st ed., ed. Muḥammad Rashād Sālim (Riyadh: Jāmiʻat al-Imām Muḥammad ibn Suʻūd al-Islāmīyah, 1986), 479.

[24] ʻAbd al-Qāhir ibn Ṭāhir Al-Baghdādī, *Al-Firaq Bayna al-Firaq Wa Bayān al-Firqah al-Nājiyah* (Beirut: Dār al-Āfāq al-Jadīdah, 1977), 2:15.

[25] Sulaymān ibn al-Fahd Al-ʿAwd, *ʿAbd Allāh Ibn Sabaʾ Wa Atharuhu Fī Aḥādīth Al-Fitnah Fī Ṣadr al-Islām*, 199.

of the Prophet ﷺ: "Every prophet has a legatee, and my legatee is 'Alī …"—and this occurred around the year forty after the Hijrah.[26]

From the perspective of the archaeology of knowledge as formulated by Michel Foucault, the fabrication of hadiths cannot be understood merely as an individual act arising from the personal will of the perpetrator. Rather, such practices must be situated within a broader discursive framework, as part of a system of knowledge that renders certain actions intelligible, legitimate, and even effective. In this context, the figure of Ibn Sabāʾ functions not as a fully autonomous creator of meaning, but as a subject produced and mobilized by discourse. He operates within a discursive order that renders hadith a strategic instrument for reconstructing religious authority and building ideological legitimacy through claims of direct connection to the Prophet.

The ideological motive behind this hadith fabrication becomes evident in a strategy of subversion that operates from within the structure of Islamic scholarship. This fabrication was not carried out through an overt rejection of Islam, but rather through subtle and concealed discursive infiltration. By masking falsehood beneath symbols of love for the *Ahl al-Bayt*—symbols that possess powerful emotional and religious appeal—the fabricated hadith acquired a high degree of persuasiveness. Within this framework, hadith fabrication functions as a tool of epistemic destabilization, insofar as it undermines the community's trust in the mechanisms of transmitting the Prophet's teachings, not from outside, but from within the scholarly structures that had long served as the foundation of religious authority.

From the standpoint of the politics of knowledge, the fabricated hadith of the waṣiyyah contains an agenda aimed at delegitimizing an established historical consensus. By asserting the existence of a prophetic designation appointing 'Alī ibn Abī Ṭālib as the sole legitimate successor, the hadith implicitly negates the legitimacy of Abū Bakr and 'Umar RA, as well as the mechanism of the Companions' consensus that undergirded the structure of the early caliphate. In the terminology of the archaeology of knowledge, this act represents a form of normative discontinuity—that is, a conscious attempt to sever the continuity of authority that

[26] Muḥammad ibn Muḥammad Abū Shuhba, *Al-Wasīṭ Fī 'Ulūm Wa Muṣṭalaḥ al-Ḥadīth* (Dār al-Fikr al-'Arabī, n.d.), V.1, P. 366.

had been collectively accepted and to replace it with an alternative narrative that appears more sacred due to its claimed direct origin from the Prophet.

Furthermore, this hadith fabrication also reflects a genealogical motive in the production of truth. As emphasized by Foucault, truth does not exist as a single, self-subsisting entity, but rather as the product of a network of statements that mutually reinforce one another and are repeatedly reproduced. The fabricated hadith concerning the *waṣiyyah* does not function in isolation; instead, it forms part of a series of narratives that collectively construct an alternative regime of truth. Through this discursive network, the embryo of an early extremist Shi'ite discourse took shape, even before its terminology, concepts, and theological doctrines were formally articulated. Thus, hadith fabrication operates not merely as a textual falsehood, but as a mechanism for the production of meaning and power in the intellectual history of Islam.

Second, in addition to this, 'Abdullāh bin Sabāʾ also fabricated a hadith related to the *raj'ah* (return) of the Prophet 'Īsā RA and the return of Muḥammad ﷺ after his death. al-Ṭabarī (d. 310 AH) narrates: "In the report written to me by al-Sarī from Shu'ayb, from Sayf, from 'Aṭiyyah, from Yazīd al-Faq'amī, he said: 'Abdullāh bin Sabāʾ was a Jew from among the people of Ṣan'āʾ, and his mother was black-skinned. He embraced Islam during the time of 'Uthmān, then traveled through the lands of the Muslims with the aim of leading them astray. He began in al-Ḥijāz, then al-Baṣrah, then al-Kūfah, then al-Shām. However, he was unable to achieve what he desired among the people of al-Shām, so they expelled him until he reached Miṣr. There he settled and began to exert influence among them. He said in his discourse: "How astonishing it is that one claims that 'Īsā will return, yet denies that Muḥammad will return, while Allah the Exalted has said: *Indeed, He who has imposed upon you the Qur'an will surely return you to a place of return*."[27]

Within the framework of the archaeology of knowledge as formulated by , the fabrication of a hadith concerning the *raj'ah* of the Prophet 'Īsā and the return of the Prophet Muḥammad ﷺ after death cannot be understood merely as an individual theological deviation. Rather, it must be seen as a discursive practice made possible by specific configurations of knowledge and power relations in the early Islamic period. The narrative attributed to 'Abdullāh bin Sabāʾ illustrates how eschatological concepts were exploited as a medium for the production

[27] Al-Ṭabarī, *Tārīkh Al-Ṭabarī = Tārīkh al-Rusul Wa-al-Mulūk* V. 4, P. 340.

of meaning and ideological legitimacy in a social context marked by intense political and epistemic tensions.

The primary motive behind the fabrication of this *raj'ah* hadith may be read as an attempt to reconstruct the community's horizon of belief through the appropriation of cross-traditional discourse. By comparing the belief in the return of the Prophet 'Īsā—already widely recognized within Islamic tradition—with the claim of the return of the Prophet Muḥammad ﷺ, Ibn Sabāʾ sought to create a discursive analogy that appeared logical and persuasive. From the perspective of the archaeology of knowledge, this strategy demonstrates how a statement becomes "sayable" insofar as it is constructed upon pre-existing and accepted structures of knowledge. The Qur'anic verse cited (Qur'an 28:85) functions as a symbolic support to shift the meaning of the text from its original context toward a new ideological interpretation.

From an ideological standpoin, the fabrication of the *raj'ah* hadith operates as a form of latent subversion. Ibn Sabāʾ did not explicitly reject Islamic doctrine; rather, he insinuated new ideas through ambiguous eschatological interpretations. In Foucauldian terms, this reflects a practice of epistemic destabilization—an effort to blur the boundary between normative doctrine and ideological speculation. By introducing the notion of the return of the Prophet Muḥammad ﷺ, the structure of the finality of prophethood—which constitutes a foundational theological principle of Islam—is implicitly unsettled, without being openly denied.

Political motives are also evient in the geographical mobility of Ibn Sabāʾ as described in al-Ṭabarī's report. His movement from al-Ḥijāz to al-Baṣrah, al-Kūfah, al-Shām, and finally Miṣr indicates a search for discursive spaces most receptive to alternative narratives. In the archaeology of knowledge, knowledge is always intertwined with relations of power; thus, the fabricated hadith concerning *raj'ah* can be understood as a symbolic instrument for constructing influence and charismatic authority within Muslim communities experiencing political fragmentation after the death of the Prophet and during the period of *fitnah*. Miṣr, as a region relatively distant from the central authority of Madinah, provided discursive conditions that enabled marginal ideas to gain social resonance. [28]

Furthermore, the fabrication of te *raj'ah* hadith represents a process of producing an alternative regime of truth. The forged hadith does not stand alone; rather, it forms part of a

[28] Al-Ṭabarī, *Tārīkh Al-Ṭabarī = Tārīkh al-Rusul Wa-al-Mulūk* V. 4, P. 340.

network of mutually reinforcing eschatological statements—ranging from the concept of *raj'ah*, to claims of Qur'anic interpretation, to narratives of disillusionment with existing political authority. In Foucauldian terms, this network constitutes a new discursive field that challenges the boundaries of orthodoxy, while simultaneously providing a framework of meaning for groups that felt politically or socially marginalized.

Third, likewise, 'Abdullāh bin Sabāʾ fabricated a *mawqūf* hadith attributed to 'Alī bin Abī Ṭālib RA, in which he claimed that 'Alī would return to life before the Day of Resurrection in order to fill the earth with justice and equity, just as it had previously been filled with oppression and injustice. al-Maqrīzī (d. 845 AH) mentions that Ibn Sabāʾ, during the lifetime of 'Alī RA (d. 40 AH), introduced the doctrine asserting that the Messenger of Allah ﷺ had appointed 'Alī by testament (*waṣiyyah*), and he also advanced the view that 'Alī would return to worldly life after his death.[29]

Within the framework of the archaeology of knowledge as articulated by , the fabrication of a *mawqūf* hadith attributed to 'Alī bin Abī Ṭālib—claiming his return to the world before the Day of Resurrection—cannot be understood merely as an individual deviation. Rather, it constitutes a discursive practice arising from specific configurations of knowledge and relations of power in early Islamic history. This forged hadith operates within an already available eschatological discursive field, in which the idea of the return of a salvific figure possessed strong symbolic appeal among communities experiencing political crisis and social fragmentation.

The primary discursive motive behind this fabrication is the reconstruction of charismatic authority through the personalization of eschatology. By linking the concept of cosmic justice—namely, the filling of the earth with justice after it had been filled with injustice—to the figure of 'Alī, Ibn Sabāʾ transformed 'Alī's moral and political authority into a transhistorical authority. From the perspective of the archaeology of knowledge, this demonstrates how a statement becomes possible to articulate because it is constructed upon an established network of concepts, such as expectations of end-time justice and the figure of a redeemer who restores worldly order. The *mawqūf* hadith was selected as the medium precisely

[29] Aḥmad ibn ʿAlī Al-Maqrīzī, *Al-Mawāʿiẓ Wa-al-Iʿtibār Bi-Dhikr al-Khiṭaṭ Wa-al-Āthār (al-Maʿrūf Bi-al-Khiṭaṭ al-Maqrīzīyah)*, 1st ed., ed. Khalīl Manṣūr (Beirut, Lebanon: Dār al-Kutub al-ʿIlmīyah, 1998), V. 4, P. 184.

because it appears closer to the authority of a major Companion, thereby acquiring symbolic legitimacy without directly challenging the finality of revelation.

Ideologically, this fabrication functions as a form of mythologization of a historical figure. Ibn Sabāʾ did not merely elevate the virtues of ʻAlī within historical limits, but pushed him into an eschatological realm that transcends ordinary human experience. In Foucauldian terms, this practice produces an epistemic distortion by blurring the boundary between history and myth, between the virtues of a Companion and theological doctrine. Consequently, the forged hadith becomes a tool for shaping ideological loyalty that no longer rests upon rational argumentation or scholarly consensus, but rather upon emotional and transcendent eschatological hope.

The political motive behind this fabrication is evident in its implicit delegitimization of established authority. By positioning ʻAlī as the figure who will return to establish absolute justice, existing political structures are implicitly portrayed as illegitimate, unjust, or incomplete. In the archaeology of knowledge, this represents a form of normative discontinuity—an attempt to sever the continuity of historical political legitimacy and replace it with a future-oriented narrative that is corrective and absolute. The *rajʻah* narrative thus provides space for the formation of an oppositional identity that presents itself as the guardian of a deferred truth.

Furthermore, the fabrication of the *mawqūf* hadith concerning the *rajʻah* of ʻAlī reflects a process of producing an alternative regime of truth. This hadith does not stand in isolation; rather, it is connected to the doctrine of testament (*waṣiyyah*), the concept of the Prophet's return, and other eschatological interpretations introduced by Ibn Sabāʾ. This network of statements forms an early Sabaʾiyyah discourse that constructs a counter-religious reality. In Foucauldian terms, truth here is not understood as correspondence with historical fact, but as the outcome of repetition, circulation, and social acceptance within a particular discursive community.

Fourth, another report states that ʻAbdullāh bin Sabāʾ fabricated a hadith in which he claimed that the position of ʻAlī bin Abī Ṭālib (d. 40 AH) in relation to the Messenger of Allah ﷺ was analogous to the position of Yūshaʿ bin Nūn in relation to Mūsā RA. ʻAbdullāh bin Sabāʾ asserted that Yūshaʿ bin Nūn was the designated legatee (*waṣī*) of Mūsā, that ʻAlī was the

legatee of the Messenger of Allah, and that the imāmah of ʻAlī constituted an obligation ordained by God.[30]

Within the framework of the archaeology of knowledge as introduced by , discourse is not understood merely as the product of individual intention, but rather as the outcome of configurations of knowledge, power, and historical conditions that enable a statement to emerge, be accepted, and be reproduced. From this perspective, the forged hadith attributed by ʻAbdullāh bin Sabāʾ concerning the status of ʻAlī bin Abī Ṭālib cannot be viewed simply as a personal falsehood, but as a structured discursive intervention.

In the period following the Prophet's ﷺ death, the discursive field of the Muslim community was characterized by epistemic instability: religious authority, political legitimacy, and concepts of leadership had not yet fully crystallized. It was precisely this space that ʻAbdullāh bin Sabāʾ entered through the production of an alternative narrative—namely, by equating the figure of ʻAlī with Yūshaʿ bin Nūn, the legatee of Mūsā AS. This analogy was not a neutral symbolic choice, but a highly context-aware discursive strategy.

In the archaeology of knowledge, uch an analogy functions as a mechanism for the cross-traditional transfer of legitimacy. By linking ʻAlī to a prior prophetic pattern (Mūsā–Yūshaʿ), ʻAbdullāh bin Sabāʾ sought to construct a new regime of truth in which imāmah was no longer understood as the outcome of communal deliberation or historical circumstance, but as a divinely mandated, ontological designation. Here, the forged hadith operates as an epistemic instrument rather than merely a religious narrative.

The principal motive behind this abrication, from the perspective of the archaeology of knowledge, is the reconstruction of the structure of authority. ʻAbdullāh bin Sabāʾ was not engaging in a dialogue with existing texts; rather, he was shifting the rules governing the production of truth—from the collective authority of the Companions to an exclusive authority grounded in divine designation. By asserting that the imāmah of ʻAlī was a *farḍ* ordained by God, he effectively foreclosed the space for legitimate disagreement and recast dissent as a form of theological deviation rather than a political difference.

[30] Iḥsān Ilāhī Zahīr, *Al-Shīʻah Wa al-Tashayyuʻ*, 10th ed., vol. 1 (Lahore - Pakistan: Idārat Tarjumān al-Sunnah, 1998) P. 1, V. 351.

Furthermore, the fabrication of his hadith also functioned as a genealogical tool, insofar as it created an ideological lineage for the Sabāʾiyyah group. Through this hadith, their discourse acquired retrospective prophetic legitimacy, as though ideas that emerged later were directly rooted in the Prophet ﷺhimself. In Foucauldian terms, this process can be described as the naturalization of discourse—rendering what is historically contingent and constructed to appear timeless and normatively binding.

The Relevance of the Motives Behind the Falsehood of ʻAbdullāh bin Sabāʾ in the Practice of Ḥadīth Fabrication

According to Abū Shuhbah, the fabrication of ḥadīth began around the year 40 AH.[31] This act of fabrication was carried out by ʻAbdullāh bin Sabāʾ with the aim of undermining Islam by sowing division within the Muslim community and by elevating ʻAlī as the individual allegedly designated (al-mūṣā bihi) for the imāmah by the Prophet ﷺ. The motive of falsehood attributed to ʻAbdullāh bin Sabāʾ thus became the primary embryo for later practices of ḥadīth fabrication. It has been observed that the motives underlying the dissemination of forged ḥadīths by subsequent liars share several similarities with the motives of falsehood attributed to ʻAbdullāh bin Sabāʾ. In this regard, the statement of one of the scholars is indeed apt: "Every community has heirs who inherit its deeds.[32]

The comparison between the motives underlying the falsehoods of ʻAbdullah bin Saba' and those of other ḥadīth forgers is a matter of urgent importance. Such a comparison fosters a protective attitude toward the Sunnah of the Prophet ﷺagainst the fabrication of ḥadīths and enhances readers' understanding of the characteristics of ḥadīth forgers. The motives of ʻAbdullah bin Saba' in disseminating falsehoods, along with their impacts, in essence constitute a phenomenon that can still be perceived among Muslims today. These motives can be classified into three categories: zindīqism, the defense of sectarian doctrines and innovations (bidʿah), and political motives involving flattery toward rulers.

[31] Muḥammad ibn Muḥammad Abū Shuhbah, *Al-Isrā'īlīyāt Wa-al-Mawḍū'āt Fī Kutub al-Tafsīr*, 4th ed. (Egypt: Maktabat al-Sunnah, 2005), 20.

[32] ʻAbd al-Karīm ibn ʻAbd Allāh Al-Khuḍayr, *Sharḥ Al-Manẓūmah al-Mīmīyah Fī al-Ādāb al-Sharʻīyah* (Riyadh: al-Maktabah al-Syamilah, 2008) V. 7, P. 12.

First, Among the motives of zindīqism is the case of ʿAbd al-Karīm ibn Abī al-ʿAwjāʾ (d. 772 H), a zindīq who feigned conversion to Islam.[33] During his lifetime, he fabricated four thousand ḥadīths, through which he sought to render the unlawful lawful and the lawful unlawful, with the aim of undermining Islam. As a consequence of these actions, he was sentenced to death by Muḥammad ibn Sulaymān ibn ʿAlī al-ʿAbbāsī, the governor of Basra during the caliphate of al-Manṣūr.[34] Such social punishment—namely, the death penalty and the permanent inscription of his name in history as an evildoer and a ḥadīth forger—constitutes both a fitting retribution and an important lesson for future generations of Muslims.

Second, the fabrication of ḥadīth motivated by taʿaṣṣub (partisan fanaticism) toward a particular madhhab. This practice was reportedly carried out by certain extremely fanatical individuals from the Ḥanafī school. At that time, their madhhab was perceived as being on the verge of decline due to the emergence of al-Shāfiʿī (d. 204 H), who was able to integrate raʾy (rational reasoning) with ḥadīth. As a result, many people in Khurasān shifted from the Ḥanafī school to the Shāfiʿī school, giving rise to feelings of envy and jealousy. This situation prompted certain individuals affiliated with the Ḥanafī school to fabricate ḥadīths that praised Abū Ḥanīfah (d. 150 H) while disparaging al-Shāfiʿī.

Among these fabricated reports is the following: On the authority of Anas, he said: The Messenger of Allah ﷺ said: "There will appear in my community a man named al-Nuʿmān bin Thābit, whose kunyah is Abū Ḥanīfah. Through his hands, Allah will cause my religion and my Sunnah to prevail."[35]

Third, with regard to the political motive of ingratiating oneself with rulers, ḥadīth scholars have stated that there were certain individuals who deliberately fabricated ḥadīths in order to please rulers and judges.[36] However, the number of ḥadīth forgers driven by this motive was relatively small compared to other groups. Among those known for fabricating ḥadīths to flatter rulers was during the reign of of the ʿAbbāsid dynasty.

[33] Umar ibn Ḥusayn al-Falāṭ, *Al-Waḍ' Fī al-Ḥadīth*, I (Damaskus: Maktabat al-Ghazzālī, 1981), 220.

[34] Ibrāhīm ibn Muḥammad Al-Ṭarābulusī, *Al-Kashf al-Ḥathīth*, vol. 1, ed. Ṣubḥī al-Sāmarrā'ī (Beirut: 'Ālam al-Kutub, 1987), 173.

[35] 'Abd al-Raḥmān ibn 'Alī Ibn al-Jawzī, *Al-Mawḍū'āt*, 1st ed., ed. 'Abd al-Raḥmān Muḥammad 'Uthmān (al-Madīnah al-Munawwarah: Muḥammad 'Abd al-Muḥsin, Ṣāḥib al-Maktabah al-Salafīyah, 1966) V. 2, P. 49.

[36] Umar ibn Ḥusayn al-Falāṭ, *Al-Waḍ' Fī al-Ḥadīth*, I, 271.

Al-Khatib (d. 463 H) narrated with his chain of transmission from , who said: "Ghiyāth bin Ibrāhīm (d. 161 H) came to al-Mahdī accompanied by ten ḥadīth scholars, among whom were al-Faraj bin Fuḍālah, Ghiyāth bin Ibrāhīm, and others. Al-Mahdī was fond of pigeons and desired them. Then Ghiyāth bin Ibrāhīm entered, and it was said to him: 'Narrate a ḥadīth to the Commander of the Faithful.' Thereupon Ghiyāth narrated the ḥadīth of : 'There is no competition except in horse racing and archery,' and he added, 'or winged [creatures],' meaning bird racing."

Al-Mahdī then ordered that he be given ten thousand dirhams. When Ghiyāth left, al-Mahdī said: "I bear witness that the nape of your neck is the nape of a liar against the Messenger of Allah ﷺ. I only tested you for this."[37] He then ordered the pigeons to be slaughtered, and Ghiyāth was not mentioned again after that. Flattering rulers for personal gain is not a praiseworthy act, especially when it involves selling one's religion through the fabrication of ḥadīths. Therefore, it is incumbent upon a person to remain conscious of the transience of this world and the gravity of reckoning before Allah Taʿālā in the Hereafter.

D. CONCLUSION

This study concludes that the motives of falsehood attributed to 'Abdullāh bin Sabāʾ can be categorized into three interrelated dimensions: *zindīqism*, sectarian interests, and political objectives. These motives are reflected in the alleged use of fabricated ḥadīths and narratives concerning *waṣiyyah*, *rajʿah*, and the exclusive virtues of 'Alī bin Abī Ṭālib to challenge established religious authority and transform political disputes into theological claims. Their relevance to the dissemination of fabricated ḥadīths lies in the recurrence of similar patterns, in which religious authority is exploited to advance ideological, sectarian, or political interests. Accordingly, examining the motives attributed to 'Abdullāh bin Sabāʾ provides a historical perspective for understanding the relationship between ḥadīth fabrication and ideological contestation, while underscoring the importance of critical evaluation and reliable scholarly methods in safeguarding the Sunnah of the Prophet ﷺ.

[37] Aḥmad ibn ʿAlī al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād Wa-Dhayluh*, 1st ed., ed. Muṣṭafā ʿAbd al-Qādir ʿAṭā (Beirut: Dār al-Kutub al-ʿIlmīyah, 1997) V. 14, P. 276.

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